



What Is Lent?

What is Lent? Lent is a period of forty days (not counting Sundays) prior to Easter in which period special emphasis is given to the sufferings and work of Jesus as He accomplished salvation culminating in the cross. While suffering and death is the spirit of Lent, yet it anticipates spring, or hope, according to the meaning of the word itself. Thus it is not enough to be sorrowful and contemplative of our Saviour's griefs but we must anticipate that fuller life, the resurrection life, the very life of God as our own from the event of the resurrection on into and unto eternity.

To observe Lent simply from a disciplinary standpoint without entering into a fuller Christian life and experience is to make of Lent a fetish and fall under the condemnation of Paul when he said: "I am afraid of you (your

faith) observing days . . ." Lent is not one bit holier than the day before Lent or one hundred and eighty days after. Crime, indifference, faithlessness during October is as grieving to our Saviour as is faithlessness during the observed period of Lent.

The observation of Lent is not a Bible doctrine or teaching. Not once is the word Lent used in the Scriptures. It is a tradition or custom evolved and observed in the early Christian Church and has continued down through the centuries.

The world is so much with us. We are prone to be so entangled with earthly affairs that Lent comes to us as a special time of release from such in which sincere children of God strive for higher ground as they meditate upon the ground of their salvation and hope.

The Spirit of Camp Nawakwa

By Mrs. H. G. HENRICKSON

The conviction that a well organized and properly balanced camping program has value for the individual camper, has become a widely accepted fact. Annually, private camps and camps sponsored by organizations, spend much thought and much money to make the greatest contribution to the improvement of their camps and to the development of their campers.

The church-planned camp accepts, not only this responsibility to its campers, but also the equal responsibility of serving the church by providing leaders in church activities.

The Lutheran Leadership Camp Nawakwa in Pennsylvania, I visited last summer, has just such a goal in view. A camp where young people can indulge in the usual camp program of sports and pleasure, controlled by the Chris-

tian desire to develop leadership in the Lutheran Church and in all its activities.

This two-fold responsibility can only be accomplished through the close co-operation of the church and those actively engaged in directing the camp. All courses outlined for study at camp, must aim towards training in leadership and linking this leadership to the church. Thus the needs of those who have come to the camp for such instruction, are met.

All this I found to a high degree in my observations in Camp Nawakwa. Sports of all kinds and entertainment are carried out with zest and enthusiasm, to satisfy the youth's desire for play and pleasure. Their group leaders, who have years of experience in this work, participate in all these programs and become

The Parish Messenger

English Language Organ of the Icelandic Lutheran Synod.

Business Manager: GISSUR ELIASSON
890 Dominion St.

Editor: THE REV. VALDIMAR J. EYLANDS
776 Victor St., Winnipeg, Man.

Subscription Price, 75c per year

27

young again in their desire to understand and guide those placed in their care. I have seldom seen greater enthusiasm in a game of baseball or at a swimming meet, than I witnessed at Camp Nawakwa.

This camp is indeed a singing camp, for these young boys and girls possessed good voices as well as many kinds of musical instruments. All through the day one could hear music of one kind or another, from distances in the woods or from the assembly hall where group singers were practicing for the evening service or for the evening's program of fun. A trained musical instructor is engaged for the whole summer at camp.

In the summer of 1927 a group of men and women from the West Pennsylvanian Evangelical Synod of the United Lutheran Church, interested in promoting religious education, met in a thickly wooded tract of land situated on a hillside, in what is called South Mountain, in the state of Pennsylvania,

This is a beautiful spot, well watered by numerous natural springs flowing into babbling brooks and glistening rivulets, stately pines and fruit trees filling the valleys and covering the hillsides.

This group of earnest people was being conducted over beautiful virgin land by Dr. Hadwin Fischer, who in his enthusiasm conjured for his listeners a vision of a Lutheran Leadership Training Camp for young and old.

"Can't you see a row of huts here—a mess hall there—a pool where the brooks meet—a temple there—" His words could not keep peace with his vision.

Some years later, when Dr. Fischer's son recalled this first excursion, he said. "We all looked, but my Dad was the only person in that group who really saw the vision."

Dr. Fischer had for years hoped to realize his dream of a youth's camp for religious training and he declared "This is our Lord's Work, He will see us through." And so because of a good man's dream and through God's great goodness, Camp Nawakwa came into being.

Early in his ministry, Dr. Fischer was greatly concerned about the general inefficiency and lack of adequate leaders in church and Sunday-School. He did much to remedy this in the parishes he served, but through the years he gradually gained this vision of a camp, where nature in all its glory, would so imbue young and old with the spirit and desire for service that, together with religious training, these people would become better and more efficient workers in their respective parishes.

I do not propose to outline the story of this splendid camp, from its beginning, twenty years ago. Suffice to say, it was indeed a venture—in-faith, a desire to serve God and this vision is being realized from year to year. Today, through generous gifts, unstinting service and unabated enthusiasm, Camp Nawakwa, in its aims and purposes, has been made possible and Dr. Fischer's dream realized.

The three great aims of Camp Nawakwa are: 1st—to discover ability for leadership; 2nd—to train in leadership, and 3rd—to link leadership with the church. This immediately denotes that the camp is not an end in itself, but a means to better Christian living, through the vital religious training received by these children, youth and adults, and carried into the many communities represented by the camp enrollment.

The possibilities of leadership are boundless and every person everywhere has greater possibilities than those discovered or developed in himself. At Nawakwa, in numerous classes specializing in the science and technique of leadership, interesting discoveries are made—discoveries of what leaders are and can become. Then, after all too short a camp period, these people, young and old, go to put into practice in church activities the theories and ideas learned at camp.

In addition to group study and discussions, a very personal element weaves through the student's life in camp, which leads to the realization of leadership qualifications. Through the personal acquaintance and contacts of group leaders, the students are led to reveal their thoughts re. the more serious sides of life and the group leader is able to find, through friendship and confidence, access to advice and suggestion, for in all cases the adolescent is confused and needs kindly guidance.

To this purpose a questionnaire and interview department has been carefully developed. The questionnaire is a set of questions used by the student and planned to help him to analyze his own aptitudes and trends in activities.

The road to a personal interview is gradual

and reached without the student actually knowing he is a subject of interest to his leader. Personal interviews are often and most times accidental. A leader and his group of ten, set out to study plants or just to walk in the woods, talks lead to personal subjects and the leader gets a closer acquaintance with the individual members of his group. These talks may lead to ambitions or aims in life, desirable or undesirable traits of character are revealed and thus the leader is given the road to follow for wise and true guidance of those in his care.

It is impossible to clarify the results of these personal interviews but I am told that young people have declared in later years, that through wise camp leaders and kindly advice, they found a better and fuller way of living and learned the joy of service to their church and community.

Our own Sunrise Lutheran Camp at Husavik began in much the same way as this camp started in 1927. The Lutheran Women's League has had just such visions as are relative to the founders of Camp Nawakwa. The aims and purposes of our camp are similar, and in the short time of operations, members of our camp executive are convinced that these aims and purposes can be achieved through co-operation. Camp Nawakwa was blessed with earnest Christian workers, giving unstinted aid and service in their first difficult years: so have we, noble, earnest Christians within our Icelandic Lutheran Churches, anxious to see the future of our faith safeguarded by training our youth in the ways of Christian living.

Through the enthusiastic co-operation of all our Lutheran friends this can be accomplished and Sunrise Lutheran Camp can become a model Leadership Training Camp for our youth.

Iceland and The Bible

By the Rev. JOHN R. TEMPLE, D.D.

When the Bishop of Iceland visited London some months ago he was amused by the question, "Are you an Icelander? You don't look like an Eskimo." "Why is it," he asked me, "that so many of your people mistake my country for Greenland?" Common to both are icy mountains, but not Eskimos.

Iceland—the name sounds cold—but the people are not. Never, in any part of the world, have I met a more warm-hearted, friendly and delightful folk. I was met at their airfield by Sera Gislason, whom I know well through correspondence. He became, during my stay, literally a "guide, philosopher and friend," while the gracious hospitality which I enjoyed in the home of Dean and Mrs. Jonsson will be ever an abiding memory.

No official Bible Society representative had visited the island since the Rev. E. Henderson in 1814, but through the 133 years there has been close contact with Reykjavik by letters, and by a continuous supply of Scriptures from the London Bible House. I know that my warm welcome expressed the deep affection for the Society I represented.

Without the Curse of Babel

There are no dialects, no confusion of languages, no illiteracy in the island. The people are great lovers of books, and are rightly proud of their literature. I suppose the long winter nights give them leisure for reading and time for intellectual pursuits. Certainly the full

bookshops I saw in Reykjavik, and the splendid libraries in the manses of the clergy whom I visited, were signs of intellectual energy. The language of their literature has always been the language of the people. When the rest of Europe was reading only Latin, these people had their own Icelandic literature in the tongue which today is spoken and written as it was one thousand years ago, save by the enrichment of its vocabulary. In fact it has changed so little that any child can understand the books written in the twelfth century as if they were written yesterday.

The complete Bible was translated by Bishop Gudbrand in 1584, and its deep and abiding influence on the literature and people is comparable with that of the Authorized Version on the Anglo-Saxons. The secret of their sturdy independence and love of freedom is in their devotion to the Bible. It is impossible to enslave mentally or socially a Bible-reading people.

The Icelandic Bible Society

Founded in 1815, the Icelandic Bible Society began with vision and great enthusiasm, as the quotation from the first report indicates:

"In the Good Providence of God, steps were taken for the establishment of an institution which by His Blessing may be instrumental in perpetuating the treasures of Revelation to numerous Icelandic generations yet unborn. The young tree is planted in rather an uncompromising soil,

and must be exposed to the vicissitudes of an unstable and refractory climate, yet fostered by the care and watered with the dews of heaven, it will grow and prosper till its branches extend to every corner of the island, that all the inhabitants may stretch forth their hands and take of its fruit, and eat."

The vision was fulfilled. The time came when every inhabitant could stretch forth his or her hand and be supplied with the Book of Life. Every home in the island had a Bible. There was no need for further effort, and the early enthusiasm became cold. The island was remote, cut off from the main current of world events, and the Society, unconscious of the world's need, felt no compassion for the people of other lands who stretched out their hands and were not fed.

Times have changed; there are now many homes in the island without the Bible, and the Society is again concerned about the acute shortage of Scriptures for the Icelandic people. In addition the island is no longer remote, for it is now on one of the main highways of the world. Two hundred planes a week arrive on and depart from its airfields, linking it vitally with both East and West. The time and purpose of my visit were therefore opportune. I went to discuss with the Society ways and means of supplying the Scriptures for their own people and also, on behalf of the United Bible Societies, to invite them to join the family of Bible Societies and help in supplying the world with the precious Book of Life. I met the Committee in the Bishop's home, and was deeply moved by the warmth of the welcome extended to me. The Bishop said it was an historic day for them; the first official visit from the B.F.B.S. since 1814, and it brought new hope for the present and for the future.

Plans were made for immediate supplies for Iceland, and the invitation to membership of the United Bible Societies was eagerly accepted. I look forward to a deepening fellowship with the Icelandic Bible Society in world service.

One of the outstanding memories of my visit was the journey to Thingvellir with Bishop Sigurdsson, whose friendliness had already kindled a glow of love in my heart.

Journey to Thingvellir

Thingvellir, or the Courtvalley, is one of the most famous places. We stood together on a high mound looking down on the valley and at the huge masses of rock and lava, tossed about like the ruins of a world. A lovelier sight I have seldom seen; the beautiful lake, the rugged grandeur of the mountains left me almost breathless; and then the Bishop quoted a line from one of his poets:

"Such beauty only God and fire could create."

If those mountains had tongue what a story they could tell!

Here the Althing, the first parliament in the world, met from 928 to the middle of last century. Here the Christian religion was publicly acknowledged as the recognized faith of the land in 1000. What a scene that must have been! It is with the events and scenes of Thingvellir that so many of the old sagas are connected.

Returning home to Reykjavik we visited a small community of homes built 'round the hot springs. What an amazing spot! The water was so hot that it was impossible to put our hands into it without scalding them. No fuel or light problem here. I noticed the community kitchen, just a wooden box over one of the springs into which the joint or bread or coffee is put, and without more ado it is cooked or baked or boiled without cost.

A Pilgrimage to Holar

I had read much about Holar, the place where the good and learned Bishop Gudbrand translated and printed the Icelandic Bible in 1584, and it was the one place beyond all others I wanted to visit. We set off early one morning by car, with Sera Gislason and a young student from Denmark. The journey was a wonderful experience, through a land of contrasts. My first glimpse of Iceland from the plane was of lofty, majestic mountains with pure snow peaks, and in the midst of them Mount Hekla pouring forth a huge volume of fire and smoke. The 200 miles across the island to Holar deepened the first impression of vivid contrast. We passed over grim barren lava fields, and through green and fertile valleys: saw in the distance glorious mountain ranges and climbed over gaunt, desolate treeless hills: saw scarred and burnt rocks and others full of rich color and beauty. Never have I seen such loveliness in rocks. Late in the afternoon we reached Skagafjord and the Arctic Sea, then travelled through the rich valley of Hjaltadd, "the garden of the North," to the foot of Mount Holarbryde where Holar stands. It was dark when we arrived, but at dawn the next day I made my pilgrimage to the Church. Memories of all I had read flooded my mind. I was on sacred ground. Here the first Christian Church was built in 1030. Earthquakes, fire, storms and floods had, through the centuries, destroyed many of the buildings, but with great courage and abiding faith the people of God rebuilt the Church. The present Church contains many memorials of the past—the tomb of the Bible translator Bishop Gudbrand; mediaeval crucifixes; stone altar and pre-

Dorcas Society

By RUTH BENSON

On December 7, 1948, the executive of the Junior Ladies' Aid of the First Lutheran Church, Winnipeg, recommended that an effort be made to form an evening group. This recommendation was accepted by the general meeting and invitations were sent out to ladies who might be interested to attend a meeting on January 7, 1949, at eight o'clock.

The meeting took place as arranged and Mrs. K. G. Finnson, president of the Junior Ladies' Aid, after welcoming all those who had responded to the invitation, handed the chairmanship of the meeting over to Mrs. V. J. Eylands. Under the able direction of Mrs. Eylands and the guidance of the executive of the Junior Ladies' Aid and the past presidents of that organization who were present, the Dorcas Society of the First Lutheran Church was formed.

Membership is open to all women who are

members or adherents of the First Lutheran Church and the objects of the organization are to support the First Lutheran Church by prayerful solicitude for the spiritual welfare of the congregation and an earnest endeavor on the part of the Dorcas Society to bring people to divine service; and by gathering money by dignified and worthy methods for the financial support of the congregation.

At the first meeting in January thirty persons indicated their intention of becoming members; since that time the membership has grown to 84. Meetings are held every second Thursday. Officers and members of the executive are: Hon. Pres., Mrs. V. J. Eylands; Pres. Miss Matthildur Halldorson; Vice-Pres., Mrs. G. Johnson; Secretary, Miss Ruth Benson; Asst. Sec., Mrs. J. Storry; Treasurer, Mrs. C. Scrymgeour. Members, Miss Rae Bardal, Mrs. H. Comack and Miss Inga Bjarnason.



Matthildur Halldorson

Reformation altar cloth and quaint 16th century portraits hang on the walls. There is a branched candle-stick dated 1679, and a beautifully carved stone font with the date 1674. I was deeply moved as I stood by the tomb of Gudbrand and gazed on the two quaint portraits of him hanging on the wall, one on each side of the altar. I thought how he would rejoice in the abiding influence of the Book he translated, both on the history of the people and literature of Iceland: and how he would have welcomed my visit which was to encourage its wider circulation, and to invite the Icelandic Bible Society to a place in the family of world Bible Societies, and to share in the effort to spread the Bible amongst all the peoples of the world.

It was very late in the evening when we

arrived back in Reykjavik. I was tired and hungry, but I shall never cease to be thankful for the memorable pilgrimage to Holar.

—By courtesy of the Rev. S. A. GISLASON, Reykjavik.



"ONE GREAT HOUR"—Church Broadcast

The program is to be a "live broadcast" and will, therefore, be heard at a different hour in each time zone, rather than from 8 to 9 p.m. in each as originally announced. "One Great Hour" will be heard from 11 to 12 p.m. Atlantic Time (Nova Scotia), 10 to 11 p.m. Eastern Standard Time, 9 to 10 p.m. Central Standard Time, 8 to 9 p.m. Mountain Standard Time and 7 to 8 p.m. Pacific Standard Time.

Every major network and most of the independent stations in the country are co-operating.

The Northern California Iclander

When the new postal rates came into effect, we were caught with over 1000 stamped envelopes such as we have been using for this letter which then needed an extra $\frac{1}{2}$ cent stamp. Mrs. Ostlund kindly volunteered to do this extra job for which help we are very grateful. Writing this letter, then setting it up for mimeographing, cutting the stencil (more or less by the old fashioned pick and find method!) and running the machine, fold each one and envelope over 200 each month and typing addresses is really a labor of patience (and of love!) made worthwhile only by your appreciation and cooperation. Talking about addresses, we would very much appreciate being notified at once of any change of address or if we are now using any wrong addresses. Thanks. — Yes, an occasional hand with the above mechanics would come in handy! By the way, there was a typographical error in the last letter which some have called to our attention and which we hope was missed by most of you. It was the word "belated" in the third paragraph in connection with "postage" received. We are very anxious that this be not misunderstood. The word in this connection was not ours, but should have had quotation marks along with the word "postage" as this was quoted from some of the givers. Many thanks again. Before we leave the subject of the "mechanics" of this letter writing, may we inquire if any of you have on hand a typewriter with ELITE type (this size of letters) which you are not using and are willing to loan or sell to us? At present we are having to run around to friends to borrow the use of a typewriter each month for this letter. Our typewriter has the large standard type of letters which would make the letter too bulky at times.

Our January Picnic was unique in many respects, a goodly number of "old timers" for the first time, some "new comers", out of town guests, January Birthdays galore with one right on the day, etc. Also, East and West Bay Committees were set up to consider ways and means of a Benefit Program for the Old Folks Home at Blaine. We appreciated Ellis Stoneson's report on the Dedication Program at this Home which was named "Stafholt", the name of the place in Iceland where his mother grew up.

Word has been received that K. G. Brandon, of Auberry California, has been made Chief of the Kerchoff Power Plant where he has been an engineer for a number of years. Congratulations, Chris! You sure had the promotion coming to you for all your hard work and faithful-

ness. We trust that since you are now the Boss that you will be able to take time off and come with Mrs. Brandon to some four picnics! How about it?

In our Christmas mail we learned and are glad to report that Mrs. G. L. Bardarson who graduated from U.C. at Berkeley last spring is now a Home Economist in Seattle, Wash., where her sons are attending Hi-school and University. Mrs. B. is the manager of a unit of a chain of advertising luncheons operating under the name "Luncheon is Served". She says, "It is an interesting job and gives me wonderful experience in public speaking, quantity cookery, salesmanship, diplomacy and adjustment to any and all situations." Congratulations!

You all know that we are Grandparents of seven granddaughters, but you probably do not know yet that we are the grandparents of a grandson at last! On Jan. 26, Edward Laurence Jr., was born in St. Louis to Mr. and Mrs. E. L. Dowd. Yes, Esther is the happy and lucky mother. Congratulations to them and to us! Thanks.

On Jan. 29, Anna Thorsteindottir, who recently returned from her native Iceland, was married to Frederick G. Korberle of Pennsylvania. The wedding ceremony was followed by a sumptuous Reception at the home of Mr. and Mrs. Ingvar M. Thordarson of Oakland. (Ingi is the Bride's uncle). We wish these newlyweds the best of everything, and welcome them to our community. We appreciated their coming to our January Picnic while they were still on their Honeymoon! Their home is in Sunnyvale, Calif.

On Feb. 19, Eileen Christopherson was married to Norman Keller at St. Mark's Lutheran Church, San Francisco in the presence of a capacity congregation. The popularity of the Bride and Groom was further witnessed at a Grand Reception at the Forest Hill Community Club after the ceremony. Eileen, our beautiful singer (the adjective applies to both person and voice!) was an exquisitely beautiful bride. We think that Norman is just plain lucky! Congratulations.

The Stork is about to descend upon our Community again. Anticipating this event, a goodly number of friends (husbands as well as wives) surprised Kristin and Ingi Thordarson at their home on the night of Feb. 19, bringing with them many articles of baby equipment which were much appreciated by the expectant parents. We are assured of a happy landing by

the Stork, and hope to be able to let you know the date of arrival in our next letter.

Information has just been received that Pauline and Leo Bardarson have moved from Bakersfield to San Diego this month. Hope they will drop us a line soon.

Chaplain Gudmundson, we understand, has accepted a Church Call to Brea, California. His daughter recently received a scholarship in Music at Pasadena, Calif.

Visitors in and around the Bay Area during the past month, were, Mike Hjalmarson, from Guam, his brother Bjorn and Gestur Geston from North Dakota, Mrs. Swain Thorvaldson, from Exeter, Calif.; Mr. and Mrs. Roscoe Johnson, from Two Harbors, Minn.; and Olof Ey-

jolfssdottir from Iceland; also a last year's repeater Oscar Josephson from Glenboro with his friend Lloyd Einarson, brother of Mrs. Christopherson (Pauline). By the way, please cooperate with us in making this department of our letter more complete by calling and giving us the names of your guests. Thanks.

Lent begins with Ash-Wednesday on March 3rd this year. Easter comes on April 17th.

The date of the March Picnic and Birthday Party is the 27th. Mark it in your date-book. Welcome.

Kindest greetings to one and all.

Very sincerely,

Rev. and Mrs. S. O. THORLAKSSON

Advance in Christian Higher Education Year Plans

Virginia Synod Establishes High Standard—Besides accepting the assignment of its share of the \$6,000,000 in the 1950 appeal, the Virginia Synod increased its goal by \$19,000, or 18 per cent. This is an excellent example which other synods may follow. Such increases will help to care for expenses of the appeal, and shrinkage in pledges, and also allow increases to institutions.

South Carolina Will Not Stop at Minimum—The South Carolina Synod accepted its assignment as a minimum. Considerable sentiment existed for an increase in the goal. With the assignment as a minimum the Synod is determined to go over the top.

Georgia-Alabama Synod Unanimously Accepts—After a period of intelligent questions seeking more information about certain details of the appeal, the Georgia-Alabama Synod voted unanimously to accept its assignment. The interest in the Southern Seminary and in Newberry College will assure a record for this synod, as has been the case in Lutheran World Action.

Synodical Presentations—The Christian Higher Education Year Plans will be presented fully and frankly to all synodical meetings. Individuals, well acquainted with the plans, will be assigned to each synod. The institutions, seminaries and colleges, will work out with the officials of each synod desirable resolutions for the action of the synod.

Regional Directors Selected—It is good to be able to announce that regional directors have been appointed as follows:

Canada—The Rev. W. A. Mehlenbacher, Hamilton, Ontario, Canada; Eastern Region—

The Rev. Paul Dieckman, Wagner College, Staten Island, N.Y.; Western Region—The Rev. L. H. Steinhoff, D.D., Seattle, Washington.

Besides the General Director, whose appointment will be announced by September or earlier, the National Directing Committee is in process of appointing directors for the East Central Region and the Southeastern Region, whose names will be announced in the next issue.

Director of Publicity—At its recent meeting it was decided to obtain a full-time Director of Publicity to serve until May 1950.

Why the Christian Higher Education Year Appeal?—This is the title of a folder released by the National Directing Committee for use at meetings of synods, in addition to copies of the Plan which have already been sent to all pastors.

Questions Asked at Synodical Meetings

1. Is it honest to say a primary purpose of the Appeal is to awaken interest in the cause of Christian Higher Education?

Answer—We believe it is. The Church in adopting the Plan approved the Preamble to the Plan, which calls attention to the fact that "The national welfare demands educational institutions, independent of the state and dominated by a spiritual purpose." Dr. Greever, at the meeting of the South Carolina Synod, very wisely asked: "Would you vote to have the Federal Government take over all education?" Unless the Church is awakened to the basic importance of Christian higher education, it will not be necessary to vote for the government to take over education. When the Christian citizens are awakened on this subject, the \$6,000,000

will be given heartily and willingly. The seminaries and colleges need this amount and more to do their work more effectively.

2. When will the solicitation start?

Answer—Solicitation of large gifts will start by the end of 1949. The definite period for solicitation in parishes has not been determined although it will be between January and May, 1950.



LIQUOR MENACE IN CANADA

"It is quite evident that liquor interests are winning a decisive victory in Canada", said Rev. S. A. Westcott, as quoted by the Winnipeg Tribune. Few voices are raised in protest and almost without opposition, this traffic is reaching out its tentacles on every hand.

This was quoted about a year since.

Government statistics reveal an alarming increase in the drinking of hard liquor. What can you and I do about this deadly traffic?

First, beverage alcohol is Public Enemy No. One. My duty as a citizen is clear. Any consorting with a traffic that is detrimental to wholesome Canadian life is to be condemned.

Second, for a Christian, there is a dual responsibility—personal example and personal action. Can the example of the church be less than abstinence in view of the conditions everywhere seen?

Third, it is time for the church to check the traffic, not simply as a dispenser of poisonous beverages, but as an exploiter of the weak and destroyer of the soul of a nation. Public revolt against the traffic must become more vocal and more vigorous.

Fourth, there remains the area of scientific education in the evils of alcohol. The traffic stands condemned on scientific grounds alone. In home, in church, in community, let us have positive scientific propaganda against this personal and national menace.

School of Narcotic Study—Attention Please

How about sending your scholarship teachers to Saskatoon this year to take our narcotic education? We were good last year and with that much experience, we will be better this year. Here is what we offer you besides the trip to Saskatoon. Dr. R. E. Mendenhall, who was one of our last year's lecturers. He was good. You should not fail to hear him. Mr. Howard E. Hamelin and Miss Dora Young of Helena, Montana. She is one of Miss Boseman's star pupils. We expect to have Judge H. H. Porter to demonstrate the various types of drunkometers now in use in the U.S.A. The school is from August 15th to 26th. Besides these speakers,

there will be three afternoon workshop periods. Two for teachers and one for ministers and laymen. It will be a full program that you will never be sorry you took. It is not too soon to prepare for the trip.

We, The Goodtemplars, tried hard to find a man last year to take in that course, but we failed on the last minute. There were three from Manitoba that took it last year, a lady and two men (namely, Mr. Austin Dale, of Stony Mountain and Rev. D. Bruce Johnson, Winnipeg), and one of the W.C.T.U. ladies. That body organized the school.

If anyone would find himself (lady or a gentleman) able to give their time to go, we will try to find free fare for them and possibly a little more.

The writer would like to know as soon as possible.

—A. S. BARDAL



CAMP NOTES

Under this heading a series of articles will be published in the Parish Messenger during the coming months. Its readers are familiar with that heading from last year as articles were published from February to June dealing with that topic.

Our people are more or less 'camp conscious' they are interested in our Sunrise Lutheran Camp, they believe in its possibilities. They know that there are hundreds of children of different ages belonging to our Synod. They realize that these are our church leaders of tomorrow provided that an enthusiasm for their church can be aroused. That a strong Christian, Lutheran, fellowship can be built up among these is one of the aims of our camp.

Last summer, the Lutheran Women's League was fortunate enough to secure the services of Mrs. H. G. Henrickson as its delegate to Camp Nawakwa, Pennsylvannia. There she spent some weeks observing the ways in which a model church camp is run. Mrs. Henrickson has kindly consented to write articles about Nawakwa. The first of these will appear in this issue. And what have we in common with Camp Nawakwa? Are we aiming too high to take that greatest Lutheran Camp as our ideal? Camp Nawakwa was the dream and vision of one man. People were not over enthusiastic about its importance during its infancy while the founders struggled on to see their dream realized. Our Sunrise Camp will be what our people make it. After twenty years it may be another Nawakwa. That depends on **you** and **me**. I know our readers will watch with great interest, Mrs. Henrickson's splendid articles.

—I.J.O.